



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Sabbaha*<sup>5706</sup> (said: *subhana Allah*) for Allah what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and He (*is*) The Mighty The *Hakeemo*<sup>5707</sup> (*infinite hekma*)<sup>5708</sup> Possessor).
2. For Him (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [He] quickens and [He] deadens; and He (*is*) on every-thing Omnipotent.
3. He (*is*) The First and The Last and The Apparent and The Unapparent, and He (*is*) by every-thing Omniscient.
4. He Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days; afterwards *istawa*<sup>5709</sup> (*He set Himself*) over The *Arshe*<sup>5710</sup> (*Throne of Kingship*); [He] knows what transpires in the Earth<sup>w</sup> and what egresses from it<sup>w</sup>, and what descends from the Heaven<sup>w</sup> and what *ya'arojo* (*curvilinearly ascends*) into it<sup>w</sup>; and He (*is*) with you<sup>b</sup> where wherever you<sup>c</sup> were; and Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).
5. For Him (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and to Allah (*is to be*) returned the matters.
6. [He] transpires the night in the day and [He] transpires the day in the night; and [He] (*is*) Omniscient by the chests' possession.
7. Let-believe you<sup>z</sup> by Allah and His messenger; and let-expend you<sup>z</sup> of what [He] made you<sup>b</sup> *mustakhlafena* (*affirmable-successors/vicegerents*)<sup>5711</sup> in it<sup>x</sup>; so who<sup>r</sup> believed they<sup>z</sup> of you<sup>b</sup> and expended they<sup>z</sup> for them

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾  
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تُحْيِي  
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾  
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ  
السَّمَاءِ وَمَا يَرْجِعُ فِيهَا وَهُوَ  
مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي  
الَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا  
جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا

<sup>5706</sup> The word "*sabbaha*"= "سَبَّحَ" means: [he] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around!

<sup>5707</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

<sup>5708</sup> See the *Lexicon* attached to this Translation for "*hekma*"

<sup>5709</sup> The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*hon*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*hon*" of His action!

<sup>5710</sup> The word "العرش" in the Arabic language means: سرير! المصطجع أو السرير الذي يجلس عليه. Thus, "العرش" is "سرير الملك"! See اللسان In Ayah 23 of an-Namih: "...and for her a great Arsh!" (S27; 23), clearly means the "Arsh" is the "Throne of Power and Dominion!" And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh! So I profoundly know not did he regained consciousness before me or he was recompensed by the Toor (Mount) swooning!" See شرح العقيدة الطحاوية

<sup>5711</sup> The word "مستخلفين" = "الخلفاء" = "بعد زوال هذا الغير" And the "س" in "مستخلفين" = affirmable, see the effect of the "س" when it is conjugated with a word in the *Lexicon* attached to this Translation! In this case making the "مستخلفين" = "owners," i.e. affirmable-successors/owners!

(is) a big remuneration.

8. And what (is) for you<sup>b</sup> not believe you<sup>z</sup> by Allah while the messenger invites you<sup>b</sup> to believe by your<sup>n</sup> Lord; while *qad* (already and affirmatively) [He] took your<sup>n</sup> *meethaqa*<sup>x</sup> (ratified-covenant) <sup>x 5712</sup> en (if) you <sup>c</sup> were believers.

9. He Who *younazzelo* (iteratively-descends) on His *abde*<sup>5713</sup> (slave) *Aya'tent*<sup>w</sup> (Qur'anic statements) evidents-she<sup>ym</sup> to exit you<sup>b</sup> [He] from the darknesses to the illumination; and verily Allah by you<sup>b</sup> surely (is) *Ra'oofon*<sup>5714</sup> (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver).

10. And what (is) for you<sup>b</sup> that-not expend you<sup>z</sup> in Allah's path; and for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> inheritance; not levels of you<sup>c</sup> who<sup>p</sup> [he] expended of before the *fat'he*<sup>x5715</sup> (opening/ overwhelming victory) and [he] mutually fought; those (have) greater rank than whom<sup>r</sup> they<sup>z</sup> expended from after and they<sup>z</sup> mutually fought; and each Allah promised the Paradise<sup>w</sup>; and Allah by what you<sup>z</sup> work (is) Proficient.

11. Who<sup>a</sup> (is) *tha*<sup>5716</sup> (near-he-one) who<sup>x</sup> [he] loans Allah a loan<sup>x</sup> *hasanan*: (desirable and delighting) then [He] doubles it<sup>x</sup> for him; and for him (is) a remuneration-*kareemon*<sup>5717</sup> (bounty-giver, ennobler and of many uses/ effects).

12. Day [you<sup>s</sup>] see the he-believers and the she-believers treading<sup>5718</sup> (is) their illumination between their hands<sup>w</sup> (before them) and by their right hands<sup>w</sup>; your<sup>n</sup> *bushra*<sup>5719</sup> (pleasing-tiding) (is) today: paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; immortals they<sup>z</sup> (are) in it;<sup>w</sup>

مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ  
يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ

مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ  
آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ  
لَرَءُوفٌ رَحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ  
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ  
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ  
قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ  
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ  
وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا  
حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ  
كَبِيرٌ ﴿١١﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ  
بُشْرَانَكُمُ الْيَوْمَ جَنَّاتٌ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ

<sup>5712</sup> The words: “ميثاق”=“ratified covenant” and “عهد”=covenant.

<sup>5713</sup> The word “abde” = “slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

<sup>5714</sup> The word “رؤوف” of “الرافقة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافقة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافقة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See التناج!

<sup>5715</sup> The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب!

<sup>5716</sup> The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate object! It is subject to be affixed to other letters which really designate exactly its implication! For example when “هـ” is prefixed to it, it becomes “هذا” = “this!”

<sup>5717</sup> The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily: bounty-giver ennobler and of many uses/ effects!

<sup>5718</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم” See اللسان, والصائر!

<sup>5719</sup> See the Lexicon attached to this Translation for bashbashara/youbashsharo/mubasheron=إبشراً يبشراً مبشراً

*tha'leka(he-that-afar/ tha)it<sup>x</sup>(is)the win the great.*

13. Day say the he-hypocrites and the she-hypocrites to whom<sup>r</sup>believed they<sup>z</sup>: *undborona*<sup>5720</sup> (*let-you<sup>z</sup>: look us at/ wait-for*) [*we*] acquire from your<sup>n</sup> illumination; (*had been*) said (*to them*): let-return you<sup>z</sup> (*to*) your<sup>n</sup> hind<sup>5721</sup> then let-petition you<sup>z</sup> (*for*) an illumination; then (*had been*) set between them by a fence for it<sup>x</sup> a door, inside it<sup>x</sup> in it<sup>x</sup> (*is*) the mercy<sup>w</sup> and its<sup>x</sup> outside from before it<sup>x</sup> (*is*) the torment.

14. They<sup>z</sup> call them: have not [*we*] been with you<sup>b</sup>; said they<sup>z</sup>: *bala*<sup>5722</sup> (*certainly-not*); [and,] but you<sup>b</sup> essayed your<sup>n</sup> selves<sup>w</sup> and awaited you<sup>c</sup> and suspected you<sup>c</sup> and deceived you<sup>c</sup> the longings until came Allah's command; and beguiled you<sup>b</sup> by Allah the beguiler.

27. Afterwards We supervened on their footsteps by Our messengers and We supervened by *Isa* (*Jesus*) *Mariam's* (*Mary's*) son and *aa'taynabo* (*We accorded him*) the Euangelion<sup>5723</sup> and We made in the hearts (*of*) whom<sup>r</sup> *ettaba'aobo* (*they<sup>z</sup> closely-followed him*) clemency<sup>w5724</sup> and a mercy<sup>w</sup>; and a monkery<sup>w</sup> (*monasticism*) they<sup>z</sup> innovated it<sup>w</sup> not We wrote it<sup>w</sup> on them except *ebte'gha'a* (*earnest-quest*) (*of*) Allah's gratification; then not nurtured they<sup>z</sup> its<sup>w</sup> right nurturing; so *aa'tayna* (*We accorded*) whom<sup>r</sup> they<sup>z</sup> believed of them their remuneration and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧﴾

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٨﴾

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٩﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَنِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَفَاتِنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٠﴾

<sup>5720</sup> The word "انظروننا" could mean (1) "انتظروننا" = "wait for us," or (2) "انظروننا" = "reprieve us!" Emmam At-Tabari says: there is no meaning in this context for "reprieve," (3) Look at us! See البيضاوي!

<sup>5721</sup> The word "وراء" means: (1) "بعده" means: (1) "الخلف" فخلق الشيء هو مؤخرته: مثلاً وراء الأكمة. (2) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (3) "ولد الولد" So, here (2 seems to apply!

<sup>5722</sup> The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>5723</sup> The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the *Torah* was defiled post *Mosa's* (*Moses*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

<sup>5724</sup> The word "رأفة" is an intensive form of "الرحمة," as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرأفة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient; hence, "الرأفة" = clemency. See اللتاج!

28. O you, who<sup>f</sup> believed they<sup>z</sup> *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah and let-believe you<sup>z</sup> by His messengers; *youa'tekom* ([He] accords you<sup>b</sup>) *keflay'ne* (sufficient: doubles/portions/similars) of His mercy<sup>w</sup> and [He] makes for you<sup>b</sup> an illumination you<sup>z</sup> walk by it<sup>x</sup> and [He] forgives for you<sup>b</sup>; and Allah (is) *Ghaforon* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

يَتَّيِبُهُمُ اللَّهُ وَيُؤْتِيهِمُ اللَّهُ مِنْ فَضْلِهِ يُؤْتِيهِمُ اللَّهُ مِنْ فَضْلِهِ  
وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ  
مِنْ رَحْمَتِهِ وَتَجْعَلْ لَكُمْ نُورًا  
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ  
غَفُورٌ رَحِيمٌ

29. *Le'alla*<sup>5725</sup> (in order to) know the book's folks that not they<sup>z</sup> strengthen over a thing of Allah's munificence; and that the munificence<sup>x</sup> (is) by Allah's hand, *youa'tey* ([He] accords) it<sup>x</sup> whomever [He] wills; and Allah (is) the munificence-possessor, the great.

لَعَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا  
يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ  
وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ  
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

<sup>5725</sup> *Le'alla*= "لَعَلَّا" this word at the beginning of this great *Ayah* is made up of "لَ" "أَنَّ" and "لَا" meaning "حتى لا أو" However, all The Qur'an مفسرون commentators unanimously say that in this case "لَعَلَّا" means "لَ" in order to! Also see إلهام المصون، لـ أحمد الحلبي